THE PACIFIC

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THE CALL OF THE HILLS.

I list its sound in the night,
The surge song of the sea;
I mark it, a welter of white
Or gray with the driven rain;
I watch it broad and bright,
A sapphire harmony—
But the hills call and the rills call, so it's ho for the hills again!

The ships go wavering by,
And fade on the faint sea rim;
Graceful the white gulls fly,
Their cry like a far refrain;
The low wind comes like a sigh
From the outer islands dim—
But the hills call and the rills call, so it's ho for the hills again!

I turn my back on the foam,
On the long curved line of shore,
On the dunes and the reedy loam
And the murmur of the main.
O, the hill man seeks his home
As the sailor the ocean's roar!
Hark! the hills call and the rills call, so it's ho for the hills again!

—Clinton Scollard.

PACIFIC Theological

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PACIFIC COAST NOTES.

Recent statistics give California 16,236 saloons.

The Rev. L. P. Hitchcock who took the pastorate of the West Side Congregational Church of Pasadena early this year, writes that he and Mrs. Hitchcock are charmed with their new surroundings and find the people delightful.

The graduation exercises of Pacific Theological Seminary will be held in the First Congregational Church of Berkeley on Tuesday, April 26th, at 10:30 a. m. The address will be by Professor E. C. Norton of Pomona College.

Rev. Dr. R. C. Brooks of Walla Walla, Washington, is one of the lecturers at the Y. W. C. A. conference at Capitola, as is also the Rev. C. R. Brown of Oakland. Professor Nash of Pacific Theological Seminary delivered the Easter sermon at the conference and also spoke in the evening.

The Pacific Coast Congregational Congress will convene at Portland on the 28th of July. Some Californians will plan to take their vacations about that time, attend the Congress and enjoy for a while longer the beauties of the Pacific Northwest.

In the preface to his new book, entitled, "Personality and the Christian Ideal," Professor Buckham, of Pacific Theological Seminary, says that if he were to name a single living thinker to whose profound and virile thought he owes most along the line of the theme of the volume, it would be Professor G. H. Howison of the Unievrsity of California, much as he finds himself obliged to dissent from him in some respects.

The Rev. Huber Burr, pastor at Weaverville, in renewing his subscription has in his letter a few words of appreciation of The Pacific, and mentions among the articles that they especially enjoy those by W. N. Burr of Southern California and the series by Prefessor Foster of Berkeley. He says that many good things appear from time to time in The Pacific, and adds: "It is about the only means of fellowship which we have up here, with the churches of the state or brother ministers, and we make the most of it."

The Laymen's Missionary Movement meetings in Los Angeles resulted in resolutions calling for an advance from $150,000 to $250,000 for foreign missions. The Baptists will make an effort to advance from $16,000 to $30,000; the Congregationalists from $11,500 to $39,000; the Methodists from $56,000 to $98,000; the Presbyterians from $38,000 to $65,000; the "Christians" from $22,500 to $28,000; the Methodists, South, from $2,300 to $6,350; the United Presbyterians from $3,000 to $5,500; The Friends from $5,500 to $9,200. It is said that while the resolutions called for an advance of only $100,000, it was found when the different denominational pledges had been summed up that the total increase was $137,000.

In an address at the Laymen's Missionary Movement meetings in Los Angeles, Bishop Bell said: "The evangelization of the world is an act of absolute self-preservation on the part of America. We'll have to take up this job of cleaning up the whole world, and we'll have to hurry, or somebody else will. Tremendous struggles are on; we are under tremendous agitation; strikes must go; class prejudice must go; the inadequate church must go; every unworthy motive must go, and I thank God it is coming to pass that men are brought to think of the whole world today. We are confronted with all kinds of propaganda, but the one propaganda is the propaganda of Christ. In Him the labor problem will find its consecration. It is the most tremendous conception that can enter the brain of man. Every now and then we hear somebody say, 'back to Christ.' Well, I like that, but somehow or other I like the thought that Christ is on yonder."

CHRONICLE AND COMMENT.

The Rev. Dr. J. D. Davis of the American Board work in Japan expects to leave Japan soon. He will go first to Scotland and thence to the United States.

General Booth of the Salvation Army is writing the story of his life.

In Count Okumais' new book, "Fifty Years of New Japan," the elder missionaries such as Verbeck, Brown and Ballagh are given great credit in helping Japan into her newer and better life.

In the new British Parliament there are 127 Free Churchmen. The Congregationalists number 52; the Baptists 15; the Wesleyan Methodists 26; Welsh Calvinistic Methodists 9; Primitive Methodists 8; United Methodists 3; Friends 5; Unitarians 7; Presbyterians 20. Seven members are ordained ministers, but Mr. Horn is the only one now in the pastorate.

The Southern Methodist Church has a four year limit on the pastorate. The great debate at the next general conference will be on the question of the removal of the limit. A leader in the church says: "We don't know what to do. If our general conference could be convinced that the Methodist Episcopal Church had no regrets over their action, off would come the limit with us."

A professional gambler by the name of James Scott who died recently in Detroit, Michigan, left to the city a bequest of $60,000 for the erection of a fountain to be known as the James Scott Water Fountain. Some of the newspapers and the clergymen of all denominations object vigorously to the acceptance of the bequest, for it was wholly in gambling that the man had made his large fortune.

Justice Brewer of the United States Supreme Court, who died suddenly Monday of this week was prominent in Congregational Church work. He was one of the speakers at the meeting of the National Council in Cleveland three years ago. He was the son of foreign missionaries, having been born in Smyrna, Asia Minor, in 1837. He was appointed to the Supreme Court by President Harrison in 1889, while serving as United States Circuit Judge, to which place he had been appointed by President Arthur.

The Methodist Church, South, is discussing widely a change of name. An Oregon minister says in an article in the Nashville Christian Advocate: "I believe that the shortest cut to organic union, even if that were desirable, is to beat the Methodist Episcopal Church to the only name that can ever unite all of the different branches of Methodism in this country. That name is: The Methodist Church. Then all of this distasteful patronizing talk of 'taking us back' will cease. Then the spirit of the general conference of 1844 and the utterance of the United States Supreme Court will come true—that we are coordinate branches of the Methodist Church and in reality sister Methodisms. Then explanations will be on their hands. Then the Methodist Episcopal Church will treat with us on real organic union, but not till then. The ignorance concerning our Church in the minds of some of the Northern Methodist people seems impossible to one who has not known them. Some pretend to have heard that we do not believe that the negro has a soul. A fellow-pastor belonging to that Church told me that he believed that eight out of ten of their people think that we just pulled off as a bunch of schismatics on account of the war, and not that the Church was legally divided by a vote of the general conference of 1844."

CHRISTIAN MAMMON AND CHRISTIAN MISSONS.

W. N. Burr.

The Los Angeles "Laymen's Missionary Convention had but just begun to resolve itself from cry to echo when Andrew Carnegie came into these parts. The "Laymen" made strong appeals to themselves and to everybody else for money for foreign missions; and Money incarnate appeared, in the form of a canny Scotchman. Just how much of Mammon reduced to dollars and cents Mr. Carnegie controls I am not sure that anybody knows. Possibly the man does not know himself. A Los Angeles paper tells us that at a luncheon at the Annandale Country Club the other day, at which Mr. Carnegie was the guest of honor, 283 guests were present, and among them were 57 millionaires and multimillionaires; that the aggregate wealth of 56 of them would run up to $800,000,000, and that the fifty-seventh man, Mr. Carnegie himself, is rich enough to cover the combined wealth of all the others. It is rather blinding to step suddenly from the darkness of need in the heathen world into such a blaze of resource as that, held at the command of one mortal man. I wonder what Jesus would—no! that is not just the way to put it. I wonder what Andrew Carnegie would be doing with all this power for good which he controls, if he were possessed with the passion of Christ for winning men into the kingdom of God. Not a passion just to get men into heaven when they die, but fired with that holy yearning which burned in the heart of our Lord as He looked into the faces of His disciples, and bade them pray: "Our Father, thy Kingdom come; thy will be done on earth as it is in heaven."

I am glad that the task of "placing" Mr. Carnegie in his relation to the kingdom of our Lord does not devolve upon me. Religiously he does not seem to be of the same piece of cloth as the earnest laymen who are investing in the work of Christian missions, and pleading the cause with businesslike insight and confidence in their enterprise. Yet he may have entered into the Kingdom at the portal of childlike faith, and gone further on into it than some would imagine. The daily press reporters, who are the men who tell most of the rest of us about all we know of such people as Mr. Carnegie, assure us that "while the great iron master is not a sectarian, still he is inclined to treat the Sabbath with respect, and will rest quietly at the hotel over Sunday."

In a recent interview he is reported to have said: "We started wrong in believing that man was born perfect and fell from grace, having within him the instincts of degradation, according to the Jews who wrote the Scriptures. Now we have the glorious revelation that man came from the lowest order up-up-up, until now we have a surprising civilization."

Perhaps such a statement of belief as that is rooted in soil too unorthodox ever to bring forth fruit meet for the Kingdom, but—well, "man looketh upon the outward appearance, but God looketh upon the heart," and we'll leave the judging to the One who sees deepest!

"Service to humanity is the essence of religion," states Mr. Carnegie, according to the daily press reporters; and "he believes the time is approaching when there will be one great religion and one great universal church."

That is not far from the belief of the "Missionary Laymen," but possibly their approach is by a somewhat different way than Mr. Carnegie's. "Universal peace and universal religion are Mr. Carnegie's pet theories," say the press reporters.

I find this paragraph marked in one of my daily papers now two or three days old: "Since retiring from active business," said Mr. Carnegie, "I have been thrown into an intimate relationship with a class of men and women who exalt human nature—those who haven't a selfish bone in their bodies; who seek no reward, only the good of all. That makes me an optimist. We have types of men and women today who are fit for wings. No, I am not going to name them. I'll mention one, though, for his death recently brought a great loss to me personally—one of the most perfect of human beings, Richard Watson Gilder."

Some of us who still abide inside the gates of the enchanted Land of the Hero Worshippers feel just here the point of harmony-contact with Mr. Carnegie; for though we have known Mr. Gilder only through what he has written, he has long been within our view as one of earth's fine' white souls. His "Song of a Heathen" is sacramental in homes and hearts in which Jesus Christ in enthroned:

"If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

"If Jesus is a God,—
And the only God,—I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air."

And that other familiar heart-song—a herald-song it is—that Mr. Gilder gave us in "The Passing of Christ":

"Behold Him now where He comes!
Not the Christ of our subtle creeds,
But the light of our hearts, of our homes,
Of our hopes, our prayers, our needs;
The brother of want and blame,
The lover of women and men,
With a love that puts to shame
All passions of mortal ken.
. . . . . .

"Ah, no, thou life of the heart,
Never shalt thou depart!
Not till the leaven of God
Shall lighten each human clod;
Not till the world shall climb
To thy height serene, sublime,
Shall the Christ who enters our door
Pass to return no more'"

If something in the heart of Mr. Carnegie responds when it is touched by the strong, tender personality of such a Christ-lover as Mr. Gilder, it must be that he has a place somewhere inside the Kingdom. Heart response can better be trusted than surface profession. And yet, he's a multi-millionaire; and how can a multi-millionaire be a Christian! Why do the "Missionary Laymen" and the Andrew Carnegies both rush upon us to bewilder us so! It would be so much easier for us to settle some things if only we might be permitted to apply the rule of sharp distinctions! But we are learning to do better than that; we courageously take to the hazy, mazy way, knowing that it leads out into the wider ranges of Kingdom vision and experience.

But we rejoice as we "hear more plainly than ever before the tread of masculine feet along the highways of the Kingdom." It must be that the pressure of the Divine plan has brought forth this "new crusade," firing the hearts of our strong laymen with zeal for the speedy evangelization of the world. Who among us would not rather be a John R. Mott than an Andrew Carnegie? We are sure of the ground on which the mission man stands; we quibble about the standing of the man of many millions. We are confident concerning the consecration to the highest service of all the powers of the one; we are not so sure that the other, with all his record of princely benefactions, has yet touched the deepest springs of consecration. We sometimes covet some portion of his millions for the work of Christian missions, but possibly while men of means in the church are being awakened to the need in the realm of the supreme, this man is **called** to stand in a secondary place and supply the need of secondary interests.

But whatever God's plan may be concerning the source of supply, we are catching in these days clearer vision of the truth that the consecration of the money power is an essential in Christian service. Among many mottoes hung about the room in which the Los Angeles Laymen's Convention held its sessions was this: "We cannot serve God **and** mammon, but we can serve God **with** mammon."

After all, it is not Andrew Carnegie's millions for which we are responsible; it is just our own dollars, be they few or many. They are all "God's dollars,"—those that the millionaire calls his, and those that we call ours. And however the spirit that is in him may prompt the iron king to use that which **he** controls, we have **our** response to make to the Kingdom demands, and it must be made under the search-light of the inspired admonition: "So then every one of us shall give account of **himself** to God."

La Canada, March 24, 1910.

PERSONALITY AND THE CHRISTIAN IDEAL.

The foregoing is the title of a book by Professor John Wright Buckham of Pacific Theological Seminary, in which he discusses Personality in the light of Christianity. It is published by the Pilgrim Press, Boston, $1.50 net.

The volume consists of nineteen chapters with captions as follows. What is Personality? Personality and individuality, Personality and Society, The True Self, The Empirical Self, The Person and the Brain, The Pathology of Personality, The Development of Personality, Self-Realization. The Pain of Imperfections, The Recognition of Persons, The Personalizing of Life, The Source of Personality, The Goal of Personality, Personality and Theism, Personality and Providence, Personality and Immortality.

We are reading this book with much interest, and commend it as an able study of the subject of Personality in the Light of Christianity. We shall not attempt a review of it at this time, but will give our readers some excerpts from the chapters on The True Self and Self-Realization.

In the chapter on The True Self, Professor Buckham says:

"Few things disturb and disconcert a sensitive soul more than to discover what a colony of diverse and discordant selves flourish within the territory of his consciousness. The good self and the bad self, the genial self and the sinister self, the brave self and the cowardly self, the pure self and the impure self, the sympathetic self and the indifferent self, the hopeful self and the despairing self, the happy self and the unhappy self, the before-breakfast self and the after-dinner self, the in-the-woods self and the evening-party self—how confusing and perplexing are these inharmonious and divergent selves that tenant the same individual! Each of these selves seem, at the time being, as genuine and regnant as possible, yet the next moment he has abdicated the throne and another taken his place. The causes for these frequent changes of administration are as trivial as those of a South American Republic. One seems to don and doff these selves with his very changes of clothing or company, or the aberrations of the weather. Doubtless the experience is keener with some than with others, but every introspective person has probably wondered more than once if he were not really a different individual at different times. Working in one's study or shop or kitchen, in one's customary habitat, he seems **one self**, rather prosaic and humdrum, but comprehensible and manageable; but at a football game or a revival meeting or alone on a mountain top that familiar self has fled and a stranger takes his place. There is a sense almost of being another man.

"Just when one thinks he has pretty well gauged his selfhood and knows about how he will feel and act under all circumstances and all occasions, something occurs that entirely upsets his equilibrium. Another self seems to rise up within him from some unknown world, taking the helm in spite of him. In a sort of stupid paralysis he finds him-

self saying and doing things that he neither intends or approves. The most significant factor in these experiences is that one stands outside himself, as it were, and surveys himself in a sort of pained surprise, asking: Who is this strange fellow who has suddenly dispossessed me and taken away my rights? Is he myself or is he a relative of myself, or is he quite an alien?

"Reflection helps to straighten out this tangle somewhat. Although it seems at times as though each of us were thus a collection, almost a museum, of varied selves, appearing and disappearing in the complex of experience, yet the persistent consciousness of self-identity convinces us that these are not, after all, different selves, but only phases or moods of one ill-organized, inconsistent, but fairly distinct individual, who, even if he is a chameleon individual, is an individual still. The very fact that similar stimuli produce similar reactions is conclusive evidence of this identity.

"Moreover at the core of this disorganized, inchoate, total self, which takes its color from environment and passing circumstances, there is a True Self which has power to organize, inhibit, control, to an increasing degree, these changing selves, and thus give something of unity, coherence, and character to the inner life. What is this True Self?

"When we come to examine this 'Self of the selves," as Professor James terms it, we find that it has these characteristics:

(1) It is, as we have seen, the judge, the discriminator among the selves, pronouncing this self or state of self bad, and that good, this worthy and that unworthy, this becoming and that unbecoming. It is the angel with the measuring rod. "The ideal, potential self passes continual judgment on the present self."

(2) The True Self is the self that aspires, that moves toward attainment, that in its activity controls and organizes the self-states and constantly lifts the total self to a higher level. This function of the True Self we shall consider more at length in a later chapter.

(3) The True Self is also the transcendent Worth of all existence. Within it centers that sense of worth which we have already found to be a constituent property of personality. It is the standard and test of all values. Compared with it, sense-values shrivel; yet in the light of it the sensation world gets its only true and proper value. In defiance of the True Self, time-values become deceptive and falsifying; yet in right relation to it the web of time is shot through with threads of priceless meaning. It is when time-values and sense-values usurp the place and defy the primacy of the True Self that the self-treason occurs whose shame finds expression in that great awakening cry of Jesus, the echoes of which will never cease to ring: "What shall a man give in exchange for his soul?"

Here as we shall see, lies the tragedy and glory of human life. Will a man by the exercise of his will power enthrone his True Self? Will he sacrifice his empirical sense-self to his spiritual self? Will he have the self-satisfaction that belongs to the lower self or the love that belongs to the True Self?

The True Self is the self that transcends experience, that partakes of the universal. In a word it is an eternal self. Under various aspects and conceptions, it has been known as the Moral reason, Conscience, Rationality, the Spirit, the spiritual Man, the Atman, the Logos, the Divine Light, the Funkeline. For this Self of the Selves, this True Self, in all great philosophies—Indian, Hebrew, Greek, Persian, Christian—has been recognized as the supreme significance of human existence, and as such, part of, or akin to, the Divine. Nothing in the wide range of human thought is more significant than this recognition of a Superself, a Somewhat that relates man to the Universal, the Transcendent, the Eternal.

The True Self is the unselfish self,—the self that is greatest and yet least individualistic. It is me yet not mine. The instant one attempts to monopolize his True Self, to make it his and his only, particular and possessed, it is gone. Only the empirical, individualistic self remains, for this True Self is universal. It is conscious of itself only as related to God and other selves.

That the True Self is the most real of all things, he who has come to understand himself cannot doubt. As compared with it, all outward things are but a shadow.

At times, it is true, the outer world thrusts itself before this ultimate reality and it seems not to exist, but these days are the dead forgotten days, not the great living days.

The True Self, real as it is, is after all but the constructive potency of a yet incomplete person. It is a potential self. Potential personality—that is about all that can be found in the great majority of us. Yet how great a sacredness and splendor lie even in that! If it is true (and who would venture to deny it?) that every human, even the meanest, has the capacity of personality, the "Divine Seed" within him—which though it lie dormant all his mortal life has yet the power to break into bloom, sometime, somewhere—it invests him with regal dignity."

In the chapter on Self-Realization, Professor Buckham asks, "What are the processes and means of self-realization as distinguished from self-development?" The distinction, he says, is not an absolute one, but thinks it will prove to possess validity and value. "If by self-development is meant the earlier stages of self-fulfilment, including self-control, self-discipline, self-sacrifice, we may mean by self-realization the higher and more advanced state in which the self, having won its right to self-hood, comes to a fuller sense of the expansive and irridiating worth and joy of personal reality."

Differing ideals of self-realization are then considered as follows:

"In the Indian Yoga discipline there are eight stages in the progress toward the goal, which is complete absorption in the Supreme Being,—self-control, religious observance, postures, regulation of breath, restraint of senses, steadying of the mind, meditation, perfect contemplation. Of these the first six are negative and self-disciplinary, and only the last two positive and self-expansive. While two of the essentials of self-realization are present,—self-control and reverence, or contemplation,—the deficiency of the Yoga as an ideal of self-realization is evident. There is in it no recognition of other selves, without whom true self-realization is an utter impossibility, and no place made for love. The final stage is a contemplation so absorbing that both thought and love are lost in it. The lines of distinction are blotted out and personality is swallowed up of impersonality. Whatever else this is, it is not self-realization.

"Turning to the Greek ideal of self-realization, we find this passivity replaced by activity. Contemplation is still regarded as the ideal, but contemplation of a very different order and color. The object of contemplation is no longer

pure Being, in its simplicity, but the diversity in unity in which the Good, the True, and the Beautiful manifest themselves. It is contemplation, but of a rational rather than a mystical kind. It has to do with the universal, but with the universal in relation to the particular.

"In the Greek ideal we have the partial recognition of a truth which India did not grasp,—the need of society in order to self-realization. Greek philosophy clearly understood and exalted the necesity of the State. In this it fruitfully anticipated modern ethics. And yet the Greek ideal of the State, admirable as it is in many particulars, is far inferior to the modern ideal, in that it entirely fails to recognize personality as the basis of social duties and relations. Plato's Republic is not so much for the citizens as a whole as for itself. The philosophers (in the sense in which the philosopher is defined by Plato) are very properly to rule, but their rule is not so much in the interest of the citizens as of the State itself. With that intense scorn of the multitude which characterizes him, Plato functions off the citizens into their several divisions of service as if they were mere vassels, with no existence or value of their own apart from the State. As Martineau has succinctly put it, "With that feeble and dilute conception of personality which marks every pantheistic philosophy, Plato, in common with all great Hellenic thinkers, regarded particular persons as mere organs of a common social life, which, as the higher and more real unity, was entitled to multiply or suppress them, to move and mould them according to the exigencies of its perfection.

"The Hellenic ideal of self-realization is thus too far intellectual and aristocratic, too little moral and social. Deeply sensitive to beauty, both of body and of character, earnestly devoted to the pursuit of truth, it nevertheless falls short of the highest form of self-realization. For it does not rise to the full conception of self-sacrifice. It is a matter of insufficient concern to Plato's philosophy whether other men attain to true self-hood or not, or even if the State itself come to its true ideal, provided he keeps his own integrity and composure. 'And even of these few now, such as are tasting, and have tasted how sweet and happy the acquisition of philosophy is, and have withal sufficiently seen the madness of the mutitude, and how none of them, to speak in general, doth anything salutary in the affairs of cities, and that there is no ally with whom one might go to the assistance of the just and be safe, but that he is as a man falling among wild beasts,—being neither willing to join them in injustice, nor able, being but one, to oppose the whole savage crew, but, ere he can serve the city or his friends, is destroyed and is unprofitable to himself and to others,—reasoning on all these things, lying quiet and minding his own affairs, as in a tempest, when earth and sea are driven by winds entering under roof, beholding others overwhelmed in injustice, he is satisfied if he shall himself anyhow pass his life here free from injustice and unholy deeds, and make his exit hence in good hopes, cheerful and composed.' One hardly knows whether most to admire or to criticize this striking picture. Conscious of its nobility and greatness, we cannot but be conscious also of its inherent defect as compared with an Ideal which inevitably rises before us,—an Ideal which has come to fulfill and supersede this and throw into full light both its glory and its incompleteness, namely, that given us in Christianity.

"What now is the Christian ideal of self-realization? How is it related to the Indian and Hellenic ideals? Contemplation is retained. Yet Christianity presents still another and higher form of contemplation. Instead of the passive contemplation of the Yoga we have the active contemplation of Hellenism, the spiritual contemplation of communion. In other words, **contemplation has been personalized.** The impersonalism of the Yoga and the abstraction of Hellenism have given place to personal intercourse with the Supreme Person. The communion of prayer is no mere petition for benefits, as in the undeveloped religions, but a spiritual sacrament, the most expansive force in self-realization. On the surface prayer appears as a hindrance to self-realization, a deliberate fostering of tutelage and dependency which arrests progress toward self-realization. Such it might well be if it continued in the stage of mere pruriency and petition, but as the self grows prayer grows too, until, as in the marvelous prayers of the Fourth Gospel and in such of these of Augustine and St. Francis and of Beecher and Phillips Brooks, it becomes an outpouring of soul, a conscious activity of personal communion that strengthens the spirit, as flying strengthens the wings of a bird. Nor is such prayer active only, but receptive as well. Indeed it could not be the one without being the other also. If spiritual out-reaching were unmet it would soon flag and fall; its very persistence is evidence of its mutuality.

"The Christian ideal also supplements contemplation with a principle that the Yoga entirely ignores and that Hellenism touches but lightly,—**service.** What would the Yoga have said to the washing of the disciples' feet. What would the Greek have said to the words, 'And whosoever would be first among you shall be your servant'? And yet it is here that Christianity has displayed its most characteristic strength and won its most splendid success. With a courage and consecration unparalleled, it invaded that world of human misery that the Yogi ignored, and sought out that 'mad multitude" and 'savage crew' of which Plato despaired, and toiled, not without amazing results, to transform it all,—out of moral cripples to make sound men and out of slaves free men. If it had failed, its very failure would have been the noblest achievement the world has witnessed; but it did not fail and its success has remade the world.

"Sacrificial service has proven—this is the most wonderful fact—the path to self-realization. The servant of all has become thereby the monarch of himself, and his voluntary serfdom has proven the highest freedom. The reason is not far to sek. Besides the discipline of one's self which service affords, it is a service of persons. Not men's bodies the Christian serves, not their whims, not their passions and prejudices, but themselves. And this service knits men to him and him to them in personal bonds that, so far from cramping him, enlarge the scope and influence of his personality and thus enable him to realize himself.

'Thus in ever-deepening communion with the Supreme Self and in ever-widening service of other human selves, the self moves on into the realization of its selfhood, growing more like the Divine Self, and yet fulfilling its own unique personality, becoming more and more the light and inspiration of other lives, yet developing ever its own intrinsic and characteristic endowment of the Universal."

ALL JAPAN LEARNS ENGLISH.

A Tokio correspondent of the New York Post says that it is the absorbing ambition of Japan to be identified with the Anglo-Saxon race in all that makes for progress and civilization; and that to this end the nation is using every means in its power to make the people of Japan familiar with all that the British and American peoples have thought and done. And practically the whole Japanese empire, it is said, is at this time engaged in a study of our language and institutions.

"In Japan the study of English is not left to the proclivities of the individual. Every Japanese child, after passing through the primary school, must upon entering the middle school, take up vigorously a five-year course in the English language, and, if he graduates and proceeds to the high school, he has three years more of it, and, should he complete his education in the university, he has still four more years of English. Every one of the thousands of university graduates in Japan may be said to have had from eight to twelve years of our English language, while those who receive the common education of the middle school have had at least five years in English; and this not in the way that we learn French and German, but by studying hard at it for from eight to ten hours a week through all the years of the course."

As to why Japan regards a knowledge of English necessary to educated citizenship, the correspondent says:

"After some years of association with Japanese educationists of all kinds I am convinced that the nation's motive in bestowing so much time on the English language is a highly praiseworthy one, and extremely complimentary to the Anglo-Saxon race. Not long ago I heard a noted Japanese scholar, and one of the foremost men in the educational world of Japan today, declare that he had received more benefit from the study of English than from any other source; and, if my memory does not fail me, I think I quote him correctly when I say he added these words: 'There is something in the English language that stirs up all that is best in a man independently of his race and language.' Surely that is a great thing to have said of one's language and literature.

"This does not mean that Japan thinks all that is best in life and literature is represented by the English language, but that more of the best is in that language than in others, and that most of the best being translated into English, a knowledge of it brings a man more of the best than one could get by a knowledge of any other language.

"But Japan has profounder reasons for the study of English than any I have stated, significant as those must be to every citizen of Great Britain and the United States. One of these reasons is that Japan has more faith in the Anglo-Saxon race than in any other in the world. This is doubtless a very sweeping statement, but it is made on the authority of one of the greatest men in present-day Japan, and may therefore be taken as an indication of the feeling of the nation's leaders toward Great Britain and the United States. And the fact that these men impose a study of our language on the youth of the nation must necessarily impress on the entire people the importance of the nations and colonial empires represented by that language."

The Japanese statesman on whose authority the statement is made that Japan has more regard for the English-speaking peoples than for others is quoted as stating that when he was a Cabinet minister in the Japanese government he had under him in the office men of all nationalities, and that in his various relations with these the Britons and Americans proved generally more reliable than the others, and that this experience gave him and his colleagues a confidence in these nations that it will take a long time to destroy. Men of other races, he admitted, were outwardly more polite and perhaps more socially agreeable, but he found none among them that so much came up to the ideal of Bushido, loyalty and faithfulness, as the representatives of these two nations with whom Japan desires to associate her achievements and her destiny. Today, as a matter of fact, the foreign advisers employed by the Japanese government and by all leading concerns are citizens of either Great Britain or the United States.

The Tokio correspondent concludes his article as follows:

"So genuine a sympathy as Japan professes for our language and institutions ought to furnish the people of Great Britain and the United States abundant food for thought, especially in determining the attitude we should take toward Japan. At a time when some English-speaking people on both sides of the Atlantic are disposed to foster suspicion against the ambitions of Japan, particularly as to her future on the continent of East Asia and the sphere of the Pacific, it is well to keep in mind Japan's admiration for us and her unbounded confidence in us. It is easy to say that Japan's interest in us is selfish, and that she studies our ideas simply to get the better of her teachers. This suspicion is wholly inconsistent with Japan's moral admiration of the best in our civilization and her earnest and practical efforts to incorporate these ideals in her own changing civilization.

"I do not believe that if Japan is treated fairly and justly by the English-speaking peoples, she will ever lose her confidence in them; and I am conviced that so long as she holds that confidence uninjured she will never assume an attitude inimical to the interests of Great Britain and America. I do not attempt to deny or minimize her failings, but I believe in the sincerity of her attitude toward the English-speaking peoples, and am convinced that if all citizens of these two great nations were aware of this attitude they would be disposed to trust Japan to a greater degree than some of them now appear to do."

THE MISSION OF MISFORTUNE.

A Portion of a Sermon by the Rev. George Peebles of Pacific Grove.

The first Sunday morning after the Mayflower Church building was destroyed by fire, the pastor, the Rev. George Peebles, spoke on a text in the eighth chapter of Romans: "We know that all things work together for good to them that love God."

Referring to the destruction of the church building Mr. Peebles said in part:

You, the members and friends of this church, sacrificed and toiled to secure the beautiful church home of which the devouring flame has just robbed us. You put so much of your life and labor into it that it seemed as if it were a part of your very being.

Every room, aye, and almost every object in every room had a tongue which spoke of self denying love and toil. It was moreover sacred to you as the house which at the expense of much anxious thought and effort, you built for God, and in which you found joy in meeting to worship. And now we are in the position of the old Hebrew prophet, when , with tears in his voice, he bewailed. "Our holy and our beautiful house in which our fathers praised thee is burned with fire, and all our pleasant things are laid waste." And I submit can that be for good? Can it be for good that fire should rob us of that which meant so much of love and labor, and devotion, and leave us nothing but a blackened hole in the ground? No, blind unbelief replies, that is a calamity and not a blessing.

But let us not be too hasty in our conclusions. We are short sighted, and when the cloud darkens the horizon of our being, and misfortune, like an impetuous wind, sweeps across our path, and batters and breaks our hopes, we often fail to understand the real nature of the apparent misfortune, or to apprehend the intent for which it is sent. Too often we conclude that such providences are not kind, and in their issue must be evil and not good. But, before condemning the teaching of the apostle in this text, or concluding that t is at variance with fact, let us endeavor to get hold of his meaning. What is good. Is it material riches? Is it worldly distinction and honor? Did the apostle mean that all things, even destructive physical forces and apparently adverse providences work together to make the financial speculations, or investments of good men profitable? Did he mean that all things are operating and cooperating to secure a profitable custom for the Christian merchant, and a well paid position for the Christian clerk? Did he mean that if men only love God and do good that business prosperity and consequent social comforts and honors, shall fall into their lap as a ripened apple, when the tree is shaken, falls into the spread out apron of the fruit gatherer?

No, he meant nothing of that kind. In his estimation, money, social position and the courtship which a cringing public sentiment is ever ready to pay to material prosperity were unworthy of the name of good. He had possessed all these things, and to employ his own words counted them but refuse that he might gain Christ.

What then is good? It is not the coin and the courtship of this world. It is rather nobility and grandeur of soul. It is honor, integrity, spiritual excellence. It is a noble and well developed spiritual manhood or womanhood beating in harmony with itself, and throbbing in sympathy with God and all things God-like. That, I apprehend, is the good of which Paul speaks when he says: "All things work together for good to them that love God."

I do not, of course, deny that the adverse things of life may work even for the material good of those who love God. As a matter of fact, they often-times do. Perhaps we have all known instances in which God has appeared as the Father of the fatherless and the Judge of the widow. The Christian widow has found in God a Comforter and Helper. Friends have been providentially raised up to befriend the helpless, and children deprived of a father, have been helped to positions of prosperity to which in all probability they never could have risen if their parent had been spared. But that is by no means uniformly the case. Not infrequently the death of a parent has given birth to penury and want to the children. And in view of that fact it is well to bear in mind that the apostle does not say that all things work together for material good. He was thinking of a richer good. He was thinking of a richer and more abiding heaven than the heaven of dollars and cents, than the trappings and honors which dollars and cents command. He was thinking of the heaven of noble manhood and womanhood. His thought was, "All things work together for the chief good—the moral and spiritual uplifting and blessing of them that love God." That is the mission of misfortune. It is to teach the lesson of trust. It is to enlarge and develop human sympathy and love, and make men and women nobler and better.

If the destruction of our church home shall enlarge our confidence in God, and draw us closer to one another, if it shall more fully enlist the sympathies of our young people, and in the effort which we must make to rebuild, shall lead them to sacrifice and labor for the new church, as their seniors sacrificed and labored for the one that has vanished in flame, if it shall stimulate us all to greater consecration to God, and nerve us to larger efforts for his sake, we shall find that the devouring fire which, like an evil spirit enraged, leapt from part to part of our church edifice until it laid it in ashes and left us homeless, was not a calamity, but a blessing—a means of an enlarged church life and influence, and an uplifted and ennobled manhood and womanhood.

Let our confidence in God be such that we cannot but believe that even the adverse things of life are designed for good, and in our conscious and happy experience all things, even the dark and painful things, the things that pierce to the very quick of our mortal being and test as by fire our faith shall work together, as harmoniously as the different parts of a delicate and complicated machine for our highest and most enduring good.

"Because the bitter winds are out,
And the mellow days of autumn gone,
Because the storm fiends run and shout
And scrawl red fingers on the dawn,

"Shall we lose hope and weeping, say,
Our joy is hid 'neath the drift on the lawn,
And love was buried yesterday,
And the tender mercies of God withdrawn?

"Nay, nay, for the very winds that blow
Laden with death will come again
With April music, and none will know
That life held ever a tear or a pain.

"The lilac that sways so naked today,
With twisted arms to the sunless sky,
Will see spring coming the same old way,
And shake out her green leaves merrily.

"So heart, my heart, though today be drear,
And joy be burdened with doubt awhile,
Know that God holds you a smile, and a tear,
And tomorrow, perchance, you will see him and smile."

"All things work together for good."

CONCERNING RUSSIAN EMIGRATION.

Russia is beginning to be alarmed at the depopulation by emigration and is exhorting her people to remain in their native land. A series of articles on the "Future of Russian Emigration to America" has appeared in a St. Petersburg paper by Julius Nelidoffff, who has personally investigated the emigration problem for many years, and whose judgment is that Russia should do all in its power to turn the stream of immigration toward Siberia.

Mr. Nelidoff fears, however, that the stream of immigration which is flowing Americawards cannot be stopped, and he calculates that it will soon consist of half a million persons yearly from Russia alone. As he also calculates that the British, German, Italian, and Austrian emigration to America will shortly fall to insignificant figures, it is probable that this wave of Slavonic immigration will be the last great billow of the kind to strike the United States. It would be interesting, therefore, to speculate on the effect this addition of Slav blood will have on the ultimate American type. It may make that type more dreamy, philosophical, and artistic; may improve it; but Mr. Nelidoff does not deal with this aspect of the question.

"He sticks to hard facts and these show him that while the emigration from Russia formerly consisted chiefly of Jews, Finns, Germans, and Letts, pure Russians now take the first place, Poles and Letts occupying the second. In 1907, our Russian writer found on Ellis Island Russians from the governments of Smolensk, Mogileff, Chernigoff, and Volinsky. Now he finds them from the central governments and even from beyond the Volga. The emigration is kept up by the emigration companies, who are as active in Moscow as they are in Tokio, and who have behind them American manufacturers, hungry for cheap labor.

"The phenomena which accompany this immigration craze are exactly the same as the phenomena which accompanied it in Ireland. Thus we have great missionaries of emigration to America in the Russians already out there, who write home to their relatives and friends in the villages, and whose letters, read out in the forge, and in the churchyard after mass on a Sunday, sometimes send dozens of young men to try their fortune in the States. From 1900 to 1906, 514,568,230 letters were sent from the States to Russia, while those received from other places in the same period amounted to only 282,587,558. During the financial panic in the United States in 1907, immigration fell almost to nothing, not because the emigrants were warned by the newspapers, but because they were warned in private letters not to come out. Like the Irish, the Russian emigrant sends much money home to bring out his relatives. About two-thirds of the Russian emigrants entering the States at the present time travel on prepaid tickets; and, despite all the American legislation on the subject, their ignorance is in many cases exploited by emigration agents and labor contractors.'

A tourist from the East writes back to his home paper as follows: "I couldn't write last week, because I was suffering with neuralgia in my face. When the north wind blows around the bay, many get neuralgia. I tried everything from a mustard paste to Mrs. Eddy's 'key' under my pillow. I am sure the 'key' would have worked if the pain had only stopped, so I could get my mind off it, but it wouldn't stop. The thing finally settled in a couple of teeth, and I went to the city with the intention of giving them the 'absent treatment,' but when I saw 'Painless Dentistry' printed on a door, I changed my mind, and went in. He bored them out and filled them up, and I hardly felt it. The operation was painless, but the charges weren't. Forty-five dollars for two old teeth! One of them was a wisdom tooth, and he said it was liable to be sore for some time, and I think he was right. It pains me yet when I think of it. My wife says that dentist must have had his conscience extracted and the cavities filled with unadulterated gall."

CONCERNING CHURCH NEWS.

Nothing under the caption "Among the Churches" appeared in The Pacific last week. But the paper nevertheless contained a large amount of church news. The articles were more extensive than are the kind that we put together under that caption.

But why were not some items under that caption? Well, none came in from any of the churches, or news-gatherers, and no meeting of the ministers about the bay was held last week at which the editor gathers news from this section of California. Such matter as was gathered here and there was put in as "Pacific Coast Notes" or as "Notes and Personals" or went into the longer articles such as the one concerning Mayflower Church, San Francisco. We wish that the pastors would see to it that they themselves either send in all news of general interest, or get some one else to do so. We see no reason why a pastor should hesitate to write such reports. To those who object we say: Sit down and write a letter, then, to the editor, telling him what has been accomplished, and he will put it in shape for publication.

The pastor who writes his own church news does not receive in the paper the compliments that are sometimes paid to pastors by other writers. But that is not a vital matter. The news in plain words is what is wanted. And no pastor gives himself a puff by stating the facts.

No one except an editor realizes the difficulty in getting church news. We have news-gatherers at different points on the coast, but churches neglect to send information to them, and they cannot go out very widely and gather it. All do this to every possible extent.

The failure to have our churches adequately reported in The Pacific lies with the churches themselves.

This is not to say that The Pacific has not had a fair amount of church news. It has during the last year had a great deal. It might have had much more.

AN EVANGELISTIC CAMPAIGN IN OSAKA.

By J. D. Davis.

A month's evangelistic campaign is in progress in the great city of Osaka. The more than forty churches united in union and neighborhood prayer meetings for two weeks, and now meetings are being held in the churches, addressed by prominent pastors from other places.

The Evangelistic Committees of the Confederated Churches in Japan (Japanese), and the Co-operating Missions, in response to the request of the Semi-Centenary Conference of last year, are sending out an appeal to all the churches in Japan to make an effort this year, by united prayer and consecration, and especially by individual work on the part of all the members of every church, to lead 100,000 persons to Christ.

The churches in Korea have taken **one million** as their aim, and the reports of the enthusiasm, faith and earnestness with which all the rank and file of the churches there are taking hold of the work, augurs well for their reaching and leading one million to accept Christ this year. Let us hope that in Japan we may win at least one-tenth as many!

Kyoto, March, 1910.

Among the Churches

CALIFORNIA.

Cloverdale.—On Easter Sunday six persons were welcomed into the fellowship of the church, four on confession, and two by letter.

San Francisco, First.—The Easter offering for the current expenses of the church amounted to $768.

Nevada City.—Five were welcomed into fellowship at the recent communion service. New hymnals, the gift of a new member, are in use.

Suisun.—Superintendent Rathbone was with the church Sunday. It has voted to resume regular services and a pastor will be secured as soon as possible.

Lockford.—Fifteen persons were received to membership at last communion service. Extensive repairs are being made on church building and parsonage. C. E. Robinson is pastor.

Palo Alto.—Eighteen members were received at the last communion, five on confession. The pastor, the Rev. Roy Campbell, will take residence at Palo Alto as soon as his studies are finished at Pacific Theological Seminary this month.

Oakland, Plymouth.—Eighteen persons were welcomed into fellowship last Sunday. Extensive repairs and improvements are being made on the pipe organ. The pastor, the Rev. A. W. Palmer, spoke at the Y. W. C. A. conference at Capitola this week.

Berkeley, First.—Two weeks ago a movement to raise $8,000 to pay the indebtedness on the church building and to make needed improvements was inaugurated. It was announced on Sunday that only $1400 remained to be suubscribed, and it was hoped to have that secured by Friday evening when "a reception to the parish" is to be held at the residence of Mr. J. J. Mason.

Campbell.—The church observed Passion week by special services. The pastor used the stereopticon four nights of the week and neighboring pastors assisted. The next two weeks cottage meetings will be held each night, looking toward a series of meetings to begin April 11, under the direction of Rev. A. B. Patten of Santa Rosa. Easter night the local lodge of Masons and their wives atended a special Easter service. The pastor has been asked by the I. O. O. F. to deliver the address on their anniversary the last of April.

Oakland First.—Seventy-four entered into membership last Sunday, sixty on confession. The Sunday School has voted to pay the Home Missionary part of the salary of a Northern California pastor, and $70 was contributed toward it last Sunday. The church as usual on Easter Sunday was far from sufficient to accommodate those in attendance. Several hundred stood and many were turned away both morning and evening. Mr. Brown preached in the morning and Mr. Wirt in the evening.

WASHINGTON CHURCH NEWS.

Lyle.—A church was organized at this place March 13th by Rev. J. J. Hershner.

Hope, Idaho.—Seven members were received into this church at a recent service, four by baptism.

Natches.—At a midwinter meeting of the Brotherhood fifty men were present to discuss the topic, "How Can We Make a Living and Meet Expenses While the Trees are Growing?" The point to the theme was that practically all men in the valley are fruit growers. There are several long years of waiting before the orchard bears in paying quantities. The Brotherhood has interested itself in civic improvements as well as rural matters concerning their living. One result of their activities was the cleaning and improving of the grounds around the school buildings. They also secured two new rural routes. The church here furnishes the channel through which many men of broad outlook and desire to be useful work for the betterment of their fellow men.

TACOMA NEWS.

The annual meeting of the Tacoma Congregational Church Extension Society elected as its officers for the new year: President, W. C. Wheeler; vice-president, Edwin Eells; secretary, Rev. H. B. Hendley; treasurer, J. E. Jones, superintendent, Rev. E. C. Wheeler

A unique service was held at Plymouth Church on the evening of Sunday, March 6th, when, in the presence of the congregation and many visitors from other castles in the city, two of the members of the Knights of King Arthur were made Knights At the same service two members of the order were also received into the membership of the church.

The annual report for the Year Book shows for the state, 178 churches on the rolls of the associations, with a total membership of 12,401, a net gain of 997. The membership is divided into 4491 males and 7910 females. The accessions during the year were: On confession, 1055; by letter, 1047. The losses: By death, 93; by letter, 468; by revision, 474.

The contributions were: foreign missions, $8275; education, $1552; church building, $2893; home missions, $25,777; A. M. A., $1307; Sunday schools, $1725; ministerial aid, $381; other, $41,510. Total, $83,420, being a gain over the previous year of $26,204. At the same time the home expenses of the churches amounted to $196,111, and the value of the church property reported is $1,238,940.00

The Sunday schools of the state report a membership of 15,040. There are but 72 young people's societies reported, with a membership of 2685. It looks as if many of

the pastors were neglecting this great opportunity to build up the church of the future.

Twenty-two churches failed to report. H. B. H.

THE SEATTLE CONGREGATIONAL CHURCH EXTENSION SOCIETY.

This society was organized nine years ago to promote Congregationalism in Seattle. It is largely to this society that our churches are so numerous and so strong. Among the aided churches are Queen Anne, Prospect and Keystone, all now self supporting. Those now aided are the younger churches at Beacon Hill, Rev. Jas. A. Henry, pastor; Brighton, Rev. M. A. Frost, pastor; Olivet, of which Mr. Frost is also pastor; Bayview, Rev. T. R. Ellwell, pastor; Oak Lake, Mr. Elwell, pastor; Fairmount, Fountleroy, looked after by Rev. Jas. Elvin, Plymouth's assistant pastor; Alki, Rev. Tyler Dennet, pastor. Bethany Sunday school, cared for by Plymouth Church, and Fairview, cared for by Green Lake Church, must not be omitted. The pervading influence of the Superintendent, Rev. C. R. Gale, is felt throughout the group of churches and his persistent efforts have advanced our cause materially. For the first time Seattle takes its place in the Congregationalist Handbook's list of Congregational centers. The following table, prepared by Mr. Gale, shows a marked growth. In these figures it must be remembered that a careful revision of the roll has been made recently by Plymouth, Edgewater, Columbia, Green Lake and other churches, while in 1905 the rolls were in bad shape.

	1905.	1910.	Net Gain.	Per Cent. of Gain.
Number of churches...	13	19	6	46
Church membership ...	2,408	3,259	851	35
Number of S. Schools ..	13	22	9	70
S. S. enrollment	3,223	3,563	340	10½
Church Home exp.....	$44,295	$63,051	$18,756	42
Church Benevolences ..	$11,042	$45,139	$34,097	309

The receipts of the society were $5910.66 and the disbursements were $5826.97. Each week the society publishes a paper called "The Greeting," giving the news and notices of the churches the society aids. The issue for March 13th was illustrated with cuts of the churches at Beacon Hill, Brighton, Olivet, Bayview, Oak Lake, the proposed building for Beacon Hill, of Mr. A. P. Burwell, the President of the society, Dr. Sydney Strong, Rev. R. S. Osgood and Rev. Tyler Dennett, pastor of Queen Anne, Prospect and Alki churches.

The annual meeting was held at Prospect Church on March 11th. A large atendance showed the interest felt in the society's work. After dinner, served most graciously by the ladies of the church, reports were received from the Superintendent and Revs. Ellwell, Frost, Henry and Dennett. Remarks were made by Mr. Oliver Cutts, Mr. Everett Smith, Rev. W. C. Kantner and Rev. E. D. Weage. One very interesting occurrence was the delivery of the keys of the church to Mr. Frank Harwood, chairman of the Board of Trustees, the church having liquidated its debt to the society. By a change in the by-laws a board of twelve directors were elected. These will elect the officers of the society. The following were chosen: Messrs. L. J. Colman, W. H. Lewis, A. P. Johnson, Edw. London, B. W. Brintnall, J. V. A. Smith, James Stevens, A. J. Burwell, R. C. Mac Allister, Revs. Van Horn and E. L. Smith, and ex-officis, Superintendent Green and Scudder. The society has closed a very successful year and enters upon one of bright prospects.

UNION MINISTERS' MEETING.

As an outgrowth of the meetings of the Laymen's Missionary Movement in San Francisco and vicinity arrangements have been made for a monthly union meeting of the ministers about the bay. It will be held on the last Monday of each month in the lecture room of the First Congregational Church of San Francisco, at 10:30 a. m.

At a recent meeting of the committee appointed for organization, the Rev. Dr. Adams of the First Congregational Church was chosen president and Dr. Clampett of the Episcopal Church, secretary.

This monthly union meeting will take the place of the different denominational meetings on the last Monday of each month.

The thought is to have these union meetings center on the world-wide mission idea.

At the meeting last Monday an address was given by the Rev. Dr. Barbour on "The Relation of the Young Men's Christian Association to the Church."

Dr. Barbour is a member of the International Committee of the Y. M. C. A. He was for eighteen years pastor of a Baptist Church in Rochester, New York, and laid down that work last year to enter the Religious Work Department of the Y. M. C. A.

In his address last Monday he spoke of the Y. M. C. A. as an arm of the Church, saying that the Church had a right to expect from it not a theoretical but a practical recognition of the primary teachings of the Church.

The thought in part was that the Y. M. C. A. should and does co-operate with the Church in yoking up men with the Church; that it reaches some whom the Church cannot reach, but only to the end of vital organic relation with the Church. Only when such connection has been made are they on the way to the fullest Christian manhood.

It was further said that the Church has a right to expect from the Y. M. C. A. the doing of a work which the Church cannot do. As to institutional work the argument was that only in a few instances could the Church do such work. Mention was made of a church in Denver on the edifice of which is a notice to the effect that the institutional part of the work of the Church is done by the Y. M. C. A., and the location of the Y. M. C. A. given. Dr. Barbour said further that the Church had a right to expect from Associations fidelity to the Truth as it is in Jesus and fidelity to the program of Jesus for saving the whole man, saying in that connection that the attitude of the Association toward Truth is thoroughly sane and wholesome.

MOVING FORWARD AT PACIFIC GROVE.

Mayflower Church, Pacific Grove, is moving forward courageously toward the construction of a new house of worship to take the place of the one destroyed recently by fire.

Much devotion and self-sacrifice went into the old building; much will go also into the new. Already more than

$8,000 have been subscribed for the new edifice, among the subscriptions being three for $1,000 each and two for $500 each. Persons with very limited means have subscribed several hundred dollars each. In order to make it possible for people to give more largely than otherwise, four years' time is given on the subscriptions, and money will be borrowed by the trustees as may be needed to meet the expenses of construction.

The need is for a larger church building than the old one. This is for the reason that Pacific Grove is a seaside resort, and people from all over the country go there from time to time,—especially from California—in large numbers.

Of the $9,500 received from the insurance companies, $2,000 was on the pipe organ. There was an indebtedness of something like $1,400 on the old building. This leaves available from insurance $6,100 toward the new building. This, with subscriptions already made, gives about $14,200 of a building fund.

We believe that the Congregational fellowship should lend a hand and make possible the construction of a church at Pacific Grove at a cost of not less than $25,000. Many letters of sympathy have been received by the Church, and locally hearts are being drawn more closely and firmly together.

Services are being held now in the large dining room of the El Carmelo hotel, which will not be needed for hotel purposes until the first of June.

The Editor of The Pacific had the privilege of a very brief visit at Pacific Grove one day last week and of meeting the new pastor, the Rev. Geo. Peebles, who came only a short time ago from Illinois, but who already has won a large place for himself in the community. We give in part in our columns this week the sermon delivered by him the Sunday after the fire.

MINISTERS' MEETING.

The meeting of the Congregational ministers of San Francisco and vicinity will be held next Monday in Mill Valley.

This is the annual meeting for ministers and their families. There will be a basket lunch.

The 10 o'clock Sausalito boat is the one to take. If there should be a change in the time table April 1st, take boat nearest to 10 o'clock.

STATE SUNDAY SCHOOL CONVENTION.

The forty third Annual State Sunday School Convention will be held in Oakland, April 19-21st. Rev. Franklin McElfresh, Ph.D., International Teacher-Training Superintendent, of Chicago, Ill., will be present and deliver several addresses. Prof. B. P. Stout, Song Evangelist, of Pasadena, will have charge of the music. The Alameda County Association is preparing for 800 delegates.

The program has been very carefully prepared. Hon. Frank K. Mott, Mayor of Oakland, Rev. Chas. R. Brown and Rev. Levi Gregory will deliver the addresses of welcome. Bible Study lectures will be given by Rev. Thos. V. Moore, D.D., of San Francisco Theological Seminary. Other lecturers are Rev. R. P. Shepherd, Ph.D., of Los Angeles; Bishop Wm. H. Bell, State President; D. A. C. Bane, State Superintendent Anti-Saloon League; and H. M. Tenney, D.D., District Superintendent American Board of Foreign Missions, of Berkeley.

Miss Meme Brockway, Superintendent Elementary Grades, Southern California Sunday School Association, will be in attendance and will speak concerning the work in those grades. Miss Brockway is also the superintendent of the Primary Department in the First Congregational Church of Los Angeles.

PACIFIC SEMINARY NOTES.

Rev. Truman O. Douglass, formerly Home Missionary Superinendent for Iowa, and Rev. Geo. A. Hood, Home Missionary Superintendent for Colorado, were recent visitors and speakers at the Seminary.

During the rest of the Seminary year the Chapel hours on Friday mornings will be devoted to Fellowship prayer meetings.

Prof. Buckham is to be the leader of the University chapel services at Stiles Hall during the last week in April.

Friday, March 18th, was made a holiday at the Seminary that the men might be free to attend the Laymen's Missionary Convention in San Francisco.

Prof. C. S. Nash was the preacher, Easter Sunday, at the College Y. W. C. A. Conference at Capitola.

E. Belden Hart, Middler, has been called to the pastorate of the Boulevard Church, Fitchburg, California.

Members of the Alumni Association have responded cordially to the suggestion of the executive committee that the Association present to the Seminary a seal with proper inscription.

Rev. H. Orton Wiley, who completed the Seminary course in 1908, is finishing a year's work in the University of the Pacific. If he succeeds in obtaining his college degree the Seminary will award him the degree of B. D. the coming Commencement.

During his recent visit to the North, Dr. Castor had a very busy time. At Forest Grove, he preached in the Congregational Church and gave the address at Pacific University before a union meeting of the Y. M. and Y. W. C. Associations, on the Day of Prayer for Colleges. In Portland, he preached for Rev. John J. Staub; spoke at the Congregational Banquet; and addressed the Congregational Ministers' Conference. In Seattle Dr. Castor spoke at the Brotherhood Banquet and conducted four half hours of Bible Study before the Congregational Ministers' Conference. Just before going North, Dr. Castor gave two addresses at the Napa County Sunday School Association. The Professor, having recently finished a course of twelve lectures in the First Congregational Church, Oakland, on "The Modern Portrait of Jesus Christ," is now preparing a course of five lectures on "Christian Evidences" to be delivered at Mills College during April. As a member of the Educational Committee of the California State S. S. Association, Dr. Castor is asked to make the address presenting the diplomas at the State Convention in Oakland April 21st.

THE EARLE LECTURES AT PACIFIC THEOLOGICAL SEMINARY.

The Earle Lectures at Pacific Theological Seminary are to be given this year by Professor Walter Rauschenbush of Rochester Theological Seminary, New York. They will be given in the First Congregational Church of Berkeley.

The general theme will be: "The Churches of America and their Social Tasks.'

Dates and topics as follows:

Monday, April 18th, 8 p. m.--The Present Task of Christianity.

Tuesday, April 19th—The Social Awakening of the Churches.

Thursday, April 21st—The Spirit of Jesus.

Friday, April 22d—The Kingdom of God.

Monday, April 25th—The Coming Society.

Tuesday, April 26th—The Coming Religion.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

April 10th—God Is Here. Ps. 139: 1-12.

Either God is nowhere, or God is now here. There is no alternative; and there is no second choice.

"Where then is **our** God?" asks Martineau. "You say, He is **everywhere**; then show me **anywhere** that you have you have met Him. You declare Him **everlasting**; then show me **any moment** that He has been with you."

Although we may neither recognize nor acknowledge God, yet if He is anywhere, He is now here with us. To be conscious of the presence of Him who is closer to us than breathing and nearer than hands and feet,—this is our sacred privilege and should be our joyous duty.

We started out to live this year with God. Backed by Christmas and beckoned by Easter, we should have had three good months of experience of religion and of enrichment in the divine life.

We need to think of God not as the great Spectator, as the great Companion. He looks at us out of eternity to be sure; but He also companies with us day by day. The vital thought of God is what we need. He is the God of our lives, and He inspires every breath we breathe.

Jacob cried, "Surely God is in this place, and I knew it not." Do we deem all places holy and every spot where we work or play or sleep a temple of the divine Presence? Agassiz once said, "My laboratory is my sanctuary." Unless we worship God where we work and as we work, we can hardly worship Him at all.

But while every place should be God's sanctuary, His holy of holies is the human personality,—your heart and mine. We may lay our hands upon our hearts and say, God is now here! We may enter consciously into the temple of our own souls and say, This is God's home! "He preferreth before all temples the upright heart and pure."

God is in our lives anyway; but we ought to know that He is there by our choice, while we make Him supreme there by our welcome. He who willeth to do God's will shall not only know the teaching, but he shall know the Teacher. If we acknowledge Him in all our ways, not only will He direct our paths, but He will make us feel His presence going with us as a personal companionship.

Since God could find no place large enough for his presence, he made the human heart for his abode. God needed man, and so loved him into existence, in order that man might need and love Him in turn. Love is the suurpassing revelation of God, and love is the faculty that discovers Him supremely. "God is love," says John; "and he that abideth in love abideth in God, and God abideth in him." The man who loves knows God, and he ought to know that he knows Him. Not to have the faith that goes with love is almost as sad as not to have the love that goes with faith.

The sentiments of duty and of love in man reveal God more immediately than the senses reveal the material world. Through his highest faculties man receives these highest experiences, and they are the most direct and vital facts of his existence.

Jesus Christ was the perfect revelation of God because he was the perfection of obedience and of love in our world. And as we answer to the light of the knowledge of the glory of God in the face of Christ, we feel the glory in our own souls and know that the Father is here.

THOMAS DIXON'S BOOK—"COMRADES."

E. C. Champlin.

A stronger book than **The Leopard's Spots**, by the same author. The strongest book I have read against the puerilities of Socialism. The Story: A young man of wealth in San Francisco is won to Socialism, and heads a movement which buys the island of "Ventura," where two thousand Socialists form a colony. Chaos reigns. Then a benevolent but necessary dictatorship under Norman Worth, the young man. Then a malevolent dictatorship under a Beast. Conditions are intolerably worse than under the old system of "Capitalism." The California Militia is called to rescue young Worth. A love story weaves through the book, between Norman and an ardent Socialist maiden, Barbara. The book is a fine succcess as a novel merely and as an argument as ell. The **reductio ad absurdum** is the method used with convincing effectiveness. Such a book ought to "cure" a lot of people.

Our Young People

HER ONE ACCOMPLISHMENT.

Old Mr. Brown stood in his private office, with his back to the fire and his coat tails balanced in either hand. He was a bald-headed old gentleman with a ruddy complexion, keen, black eyes, and leg-of-mutton whiskers which were white as snow.

And Miss Nelly Torrance sat looking at him timidly from the depths of her big arm-chair in which he had beckoned her to seat herself.

"So you are my Cousin Adrian's daughter?" said he, after a long pause.

"Yes," said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.

"And you want something to do?"

"Yes, please."

"Humph!" said Mr. Brown.

Nelly glanced shyly up into his face.

"But," she added with some spirit, "I am not asking for charity. I am willing to work."

"You mean you would like to daub canvas, or sew yellow sunflowers on green plush screens," satirically observed the old gentleman. "I don't call that work."

"Nor I, either," retorted Nelly.

"Then what do you mean?" said Mr. Brown.

I mean that I shall be glad to do any sort of honest work by means of which I can earn my own living."

"Humph!" again interjected Mr. Brown. "Can you cook?"

"Yes," Nelly answered.

"I don't believe it."

"But I can."

"Very well," said Mr. Brown, releasing his coat tails and sitting down at his desk, as if the question were definitely disposed of. "My cook went away this morning. I haven't engaged any one in her place. You may come this after-

noon and see what you can do for me."

Mr. Brown fully expected that his young cousin would recoil indignantly from his proposal, but she did nothing of the sort. She simply said, "Yes, Cousin John," and asked for his private address.

"Mind you're punctual," said he, as he handed her the penciled card.

"I am always punctual," calmly retorted Nelly.

Mr. Brown watched her out of the office with a quizzical twinkle in the corner of his eye.

"She won't come," he said to himself. "I've seen the last of my fine relative."

Nelly Torrance went home to a little second floor room, the cheapest the widow and her daughters could find.

Mrs. Adrian Torrance was dressed in black. She was a fair, delicate piece of human china, who had been like the lilies of the field in that she "toiled not, neither did she spin." Lucetta, the eldest daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet by the window.

They had come up from the country at Lucetta's suggestion to appeal, in their poverty, to this rich cousin of the dead father and husband, but none of them anticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta.

"And I've understood," sighed the gentle little widow, "that he was not pleased when Adrian married me."

"Well?" cried Mrs. Torrance eagerly, as Nelly entered.

"What does he say?" questioned Lucetta, dropping the folds of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong bow."

"I have seen him," said Nelly, untying her bonnet strings, "and I'm going to his house in Grandover Park this afternoon."

"You don't mean," cried Mrs. Torrance,, with a spasmodic catching of her breath, "that he is going to adopt you?"

"Not in the least," said Nelly. "Now, mamma, don't jump at conclusions. Just hear my plain, unvarnished tale. I went to Cousin John. I told him I wanted something to do. He asked me whether I could cook. Then he told me that his cook was gone, and asked me whether I would come to his house this afternoon and take her place."

"And you?" gasped Mrs. Torrance.

"I said yes, of course."

"Eleanor," cried Lucetta, "I am scandalized by your conduct! Yes, perfectly scandalized! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, developing hysterical symptoms. "If your Cousin Brown intends to insult us—"

"But he doesn't," pleaded Nelly. "He intended the offer in good faith, and I accepted it in the same spirit."

"You surely do not mean to degrade yourself," cried Lucetta, "by turning—cook—for any living man?"

"I don't see," argued Nelly, "that it is any more degrading to cook for Cousin John than it would be to embroider slippers for him, or to read the newspapers aloud to him of an evening."

"Eleanor never had any proper pride," said Mrs. Torrence, wringing her hands.

"Never!" echoed Lucetta.

"And," added Nelly, "my cousin would have every reason to believe me an imposter if I told him I wanted work and then refused the offer he made. It will be useless for you to remonstrate, Lucetta, and I hope mamma will not place any obstacles in my way, for I am quite determined to go to Grandover Park this afternoon."

It was six o'clock exactly when Mr. Brown let himself into his house with the latch key which always depended from his watch chain. The gas jet burned softly behind the rose-colored shade in the hall, and the fire clicked cheerily in the grate of the parlor beyond.

"Humph!" he muttered, "she hasn't come. Thought so! There is no such a thing as a practical woman nowadays."

At the same moment a light, white-aproned little figure came out of the dining-room beyond, and Nelly Torrence's voice uttered the words:

"Dinner is ready, Cousin John."

The old man smiled. He had a pleasant expression on his face when he smiled, and Nelly wondered that she had not noticed what a handsome man he was.

"Oh," said he, "you did come, then?"

"I always keep my engagements," said Nelly. "Punctuality is the soul of business, isn't it, Cousin John?" At least, that's what I used to write in my copy books."

Mr. Brown patted her hand as she helped him with his overcoat.

"You're a good girl," said he.

And in his secret mind he determined to put up with any deficiences in the cooking of a girl who had such excellent business principles. But to his infinite amazement, there were no deficiencies to overlook. He ate and relished and wondered by turns.

"My dear," said he at last, when the cloth was removed, "all is very nice. I'll concede you are a tip-top house-keeper. But, of course, you ordered all of this from Monerato's restaurant?"

"But of course I didn't, Cousin John," said Nelly, decidedly. "I cooked it myself.'

Mr. Brown closed his eyes, and made a hasty calculation. His life had been "worried out of him," to use a common expression, by capricious housekeepers, inefficient cooks, and untrained servants. At last here was a gateway out of all his tribulations.

"My dear," he said, "I should like to have you come and live here."

"As a cook, Cousin John?"

"No; as my adopted daughter and housekeeper. I need some one to take the helm of my affairs."

"But my mother," hesitated Eleanor, "and my sister, Lucetta."

"Let them come, too; there's plenty of room in the house. Can they cook, too?"

"No, Cousin John," confessed Nelly.

"Well, perhaps it's just as well," said Mr. Brown; there can't be more than one head to the household."

So the Torrence family found a comfortable refuge for the soles of their feet, and Nelly's despised accomplishment proved the sword wherewith she opened the world's oyster. Lucetta sighed and wondered why she, too, had not taken cooking lessons.

"Nelly is the old man's favorite," said she. "He'll leave her his money when he dies. And all because she accepted the ridiculous offer of turning cook for a living!"

Mr. Brown, however, looked at the matter in a different light. He said: "Nelly is not like the typical young lady—too lazy to work and too proud to beg. She does with her might whatever her hands find to do."—Woman's Journal.

A SMALL BOY'S QUESTION.

What makes my pa vote for saloons
If they're so awful bad?
I know if I should to one
T'would make him dreadful mad,
He's told me many many times
To never drink nor chew,
Nor take a single little drop
Of the Old Devil's Dew.

On Sunday pa goes off to church
As pious as you please,
An' when the preacher makes long prayers
He gets down on his knees,
An' shuts his eyes an' says amen
As loud as any one,
An' talks about the evil
That people ought to shun.

But when I ask him questions
'Bout votin', O my land,
He flies right up an' says, "Be still,
You do not understand."
Of course I don't, that's why you see
I want him to explain to me.
I think it's mean to treat me so,
When I ask 'cause I want to know.

When I grow up to be a man,
I won't vote like my dad.
I'll try to drive saloons away,
If they're so awful bad.
It don't seem right to go to church
An' sing an' speak an' pray
An' then not do just all you can
To drive bad things away.
—Charlotte Halvorsen.

EDUCATION PAYS.

Said a self-made merchant to his son not long ago, "Anything that trains a boy to think, and to think quickly pays; anything that teaches a boy to get the answer before the other fellow gets through biting the pencil, pays." That, of course, is a relatively low consideration, but suppose we begin at the lowest and advance to the highest in seeking an answer to the question.

A striking book entitled, "Who's Who in America," contains biographical sketches of 9,643 of the more prominent people in the United States. Of this number 6,711 have a college education or its equivalent; 965 more attended college for a time; 889 graduated from academies or normal schools; 239 stopped with a high-school training; 808 attended only the common schools, while 31 were self-educated. These figures show at a glance the importance of higher education.

But the figures do not reveal the whole truth. The college population numbered only one in three hundred when the men now in active life secured their training. Their numbers entitled them to furnish only one-third of one per cent of the successful men of the nation, whereas they actually furnished 69 per cent.

The Financial Red Book of the United States shows that the possibilities of winning wealth are three hundred times as great among college-bred men as among those of less mental training.

There is another and far more important consideration than external wealth; namely internal riches. A man's life consists not in the abundance of the things which he possesses. Wealth, at its worst gives the body dominion over the mind; at its best, it only gives its possessor an opportunity either for higher service or living; but of what value are external opportunities, either for higher service or finer living, unless we possess the power to utilize them?

The great object of an education is not to enable you to make money or to win fame, but to live. Knowledge is its own exceeding great reward. "Thou art infinitely greater in that thou art a man than is any man in that he is king."

So we say to every young man or woman who is trying to answer this question of going to college: First, "Seek the higher education for the help it will give you in winning wealth and external success." Second, "Seek it for its own sake, for the enlargement of your own life." Third, "After getting the highest possible training, remember that the self-centered man is doomed to failure, that only he who lives for others and is centered in Christ becomes the child of God and the master of the universe.—Our Young Folks.

A STRANGE CUSTOM OF ALASKA.

Perhaps the most interesting archaeological discovery made on the north coast of Alaska has a relation to the present methods of personal decoration now used by the natives of Alaska, the most significant feature of which is the wearing of lip buttons, or labrets, by the men. The present custom is that when a boy is fourteen or sixteen years of age holes are pierced in his lower lip, one below each corner of the mouth. A small wooden plug is at first inserted to keep the holes from growing together, and month by month bigger and bigger plugs are used, till finally the openings are half an inch in diameter. At this point the young man begins to wear stone or ivory plugs. These ornaments are put in from the inside ordinarily, as one might insert a button into a shirt front. Usually the two buttons worn are each of a different sort, while sometimes only one of the holes is filled, and in summer men are occasionally met with who wear no buttons at all. When a visitor is seen approaching, however, the ornaments are always inserted, for one does not feel dressed without them. In preparing for sleep they are usually removed.—V. Stefansson, in Harper's Magazine for February.

Happy Ending.—He—"So you've read my new novel. How did you like it?"
She—"I laid down the volume with intense pleasure."—Boston Transcript.

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"As I said, I want to enjoy 'em." Kansas City Times.

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